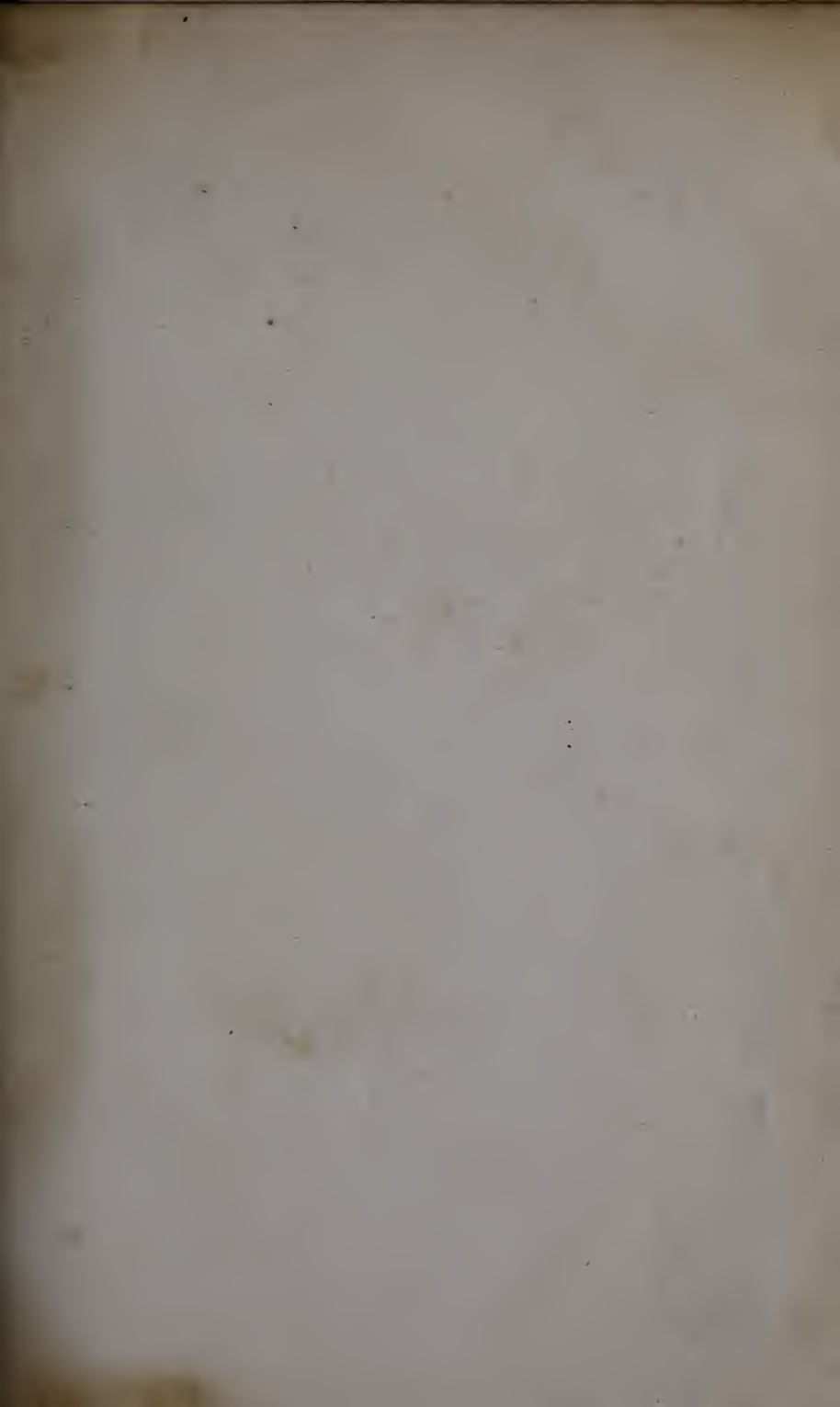
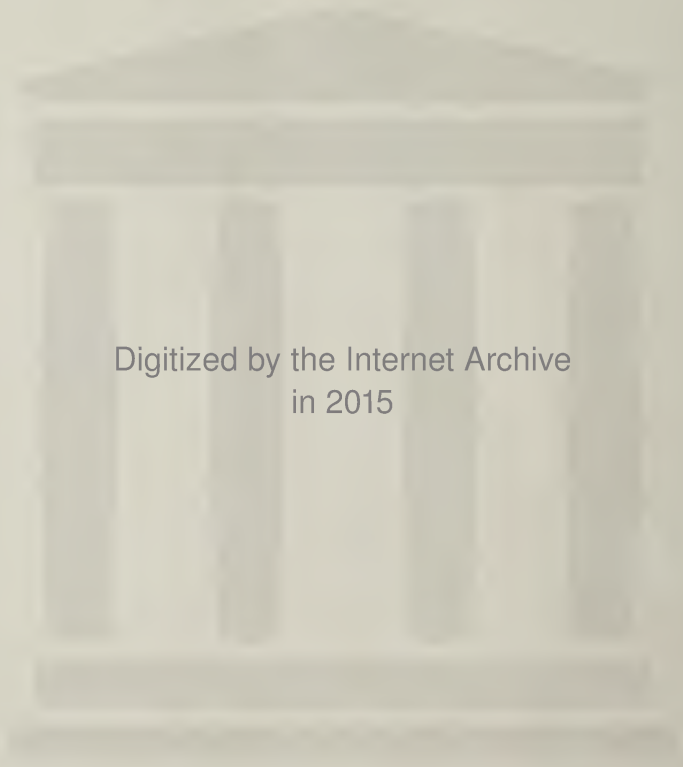


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THE
Missionary Magazine
 AND
CHRONICLE.

LONDON MISSIONARY SOCIETY.

EXTENSION OF MISSIONS IN BRITISH INDIA.

A SPECIAL public meeting of the friends of the Society was held on Thursday, February 18th, in Exeter-hall, with the view of adopting measures for the extension of its missionary operations in India. The attendance was, considering the season of the year, very satisfactory. The chair was taken at 12 o'clock by the Right Honourable the Earl of Shaftesbury. Among those present were:—the Hon. A. F. Kinnaid, M.P., G. Hadfield, Esq., M.P., J. Kershaw, Esq., M.P., W. E. Baxter, Esq., M.P., Sir C. E. Eardley, Bart., General Alexander, Thomas Chambers, Esq., Common Serjeant, J. Payne, Esq., P. Carstairs, Esq., A. Haldane, Esq., H. Rutt, Esq., E. Smith, Esq., J. East, Esq., E. Swaine, Esq., G. Hitchcock, Esq., G. H. Davis, Esq., Secretary to the Religious Tract Society; Rev. Drs. Archer, Ferguson, Campbell, Fletcher, and Spencer; Rev. Messrs. W. Curling, N. Hall, J. Sherman, J. Kennedy, A. M. Henderson, W. Lucy, J. Hill, S. S. England, J. S. Russell, H. Madgin, A. Reed, G. L. Herman, G. Rose, S. B. Bergne, R. C. Mather, J. V. S. Taylor, R. Burt, H. Ingram, C. Hardy, H. Helmore, W. Dawson, and J. Smith (Baptist), &c. &c. The proceedings were opened with the singing of the 87th hymn in the "Missionary Collection," which was given out by the Rev. E. Prout, and with prayer, which was offered by the Rev. James Sherman.

The Rev. Dr. TIDMAN then said: I have to read, my Lord, a short statement, which will not occupy more than five minutes, explanatory of the object of this meeting. It is as follows:—"The Directors of the London Missionary Society, in common with all classes of their countrymen, deeply affected by the calamitous and awful events which have occurred in British India during the past year, entertain a solemn conviction that in the appalling proofs of the spirit of heathenism which the atrocities and cruelties of the mutineers have supplied, a most powerful claim is addressed to the Christian church for the diffusion of the Gospel among the myriads of these degraded and infuriated idolaters. Impressed with this conviction, they felt constrained to invite a special meeting of their colleagues throughout the country, to consider what measures ought to be adopted for strengthening and extending the Society's missions in British India. At such meeting it was resolved,—“That the London Missionary Society, having for the last half century employed devoted labourers in different parts of India, whose various exertions God has been pleased to crown with distinguished success, should take its fair proportion of effort for extending the blessings of the Gospel among the teeming multitudes yet involved in heathen darkness; and that, accordingly, the Directors employ their best efforts with all classes of their constituents, to enable them to send forth, within the next two years, at the least twenty additional missionaries, to aid in carrying onward this great enterprise. The number of the Society's ordained missionaries now labouring in India, exclusive of native agents, does not exceed fifty, and the entire number of missionaries connected with all societies, both European and American,

does not supply more than one to every half million of the population. The Directors therefore feel, that in limiting the number of additional agents to twenty, as compared with the loud demands and pressing wants of India, they may appear chargeable with want of zeal; but they make the present limited proposal only as the effort of the next two years; and they most earnestly hope that, through the zeal and liberality of their friends, this addition may prove but the commencement of a still greater increase. Never, in the history of missions, has the providence of God presented to the Christian world a claim so affecting and commanding, and the Directors most urgently entreat the generous co-operation of all classes of their constituents, to enable the London Missionary Society to take its full share in diffusing those blessings of Divine mercy, by which alone the monstrous evils of idolatry throughout India may be subdued and ultimately abolished, the peace and prosperity of the empire permanently secured, and, above all, the souls of perishing multitudes be brought to the enjoyment of life and peace in Christ their Saviour." Dr. Tidman added: My Lord, we trust that our friends throughout the country will come forward to assist us in what we now propose. Without any public appeal, simply by means of the circulation of a few written notes, we have already made a good commencement. We have four donations of £10, five of £20, eleven of £50, fourteen of £100, one of £200, and one of £500; and the first collective effort, which was made last night at Union Chapel, Islington, by Mr. Allon and his friends, has produced 200 guineas; making altogether a total at the outset exceeding £3000.

The CHAIRMAN: Ladies and gentlemen, I have been requested by the reverend secretary, Dr. Tidman, to state, that as this hall will be required at an early period of the afternoon, it would be necessary that the speakers should confine what they have to say within very narrow limits; and I shall set the example by saying as few words as possible consistently with due respect for the meeting on such an occasion. It is not, in fact, necessary to say anything at all. We have had quite enough of speaking; we have had quite enough of declamation; we have had quite enough in the way of appeals to reason. We have exhausted the arguments; we have arrayed such a number of facts before the public that there is no possibility of gainsaying them; we have produced such a picture as, I believe, was never exhibited before. It would therefore be a complete waste of time to devote this meeting to any further argumentation or eloquence. I think we ought now to consider in what way we shall act on the appeals and representations which have been already made; and let us make the meeting to-day, as far as possible, a committee of ways and means. Now the demand made by the Board of Directors of this institution is so modest as to be almost reprehensible. I think a request for twenty missionaries over the space of two years, when they appeal to such an immense amount of principle and of wealth in the country, is so small a demand that some people may be apt to think that they can hardly be in earnest. They must be the best judges of their own conduct; I can only say what I think I would have done had I been placed in their position; I would have asked for ten times as much, and I should have expected to get half. But, nevertheless, the demand, such as it is, fixes a most serious responsibility upon those who are now addressed, whether by word of mouth or through the machinery of the press. The demand is so small upon means that are so great, that if you do not respond to it individually, a very great doubt must arise whether there is sincerity in you with regard to the object. I do not think there is any use in mincing the matter. The fact is, people come to these meetings and pass resolutions, in which they pledge themselves to raise enormous sums of money, and at the end of the year it is found that the enormous sums have not been raised; and the next year they pass similar resolutions, and give similar pledges, which are also followed by disappointment. Now, things of this kind are to be tested by results. My opinion with regard to a great number of religious operations and a variety of religious movements is, that the sincerity of people is to be judged of according to the way in which they give their money. I am not

now referring to those who have no money to give, and who can give us what is of still more value; I am speaking of those who have a vast deal of money to give, and to whom it is not creditable that they give so small a proportion of their means as they do. Now, my friends, the time is very short. Looking at the present state of our Indian empire, and at all the vicissitudes and changes presented to our view, it may certainly be said that the wisest man amongst us cannot possibly tell what will be the result of the new order of things. The field is now open to us; ten years from this time it may be altogether closed, and we may sit down regretting that we did not avail ourselves of the opportunities which were presented to us. There must then be no delay, no faltering, no hesitation. Come forward instantly with the means which you have at command, and enable this noble Society to go forth in the strength of the Lord, in the blessed work of advancing the cause of true religion, and promoting the eternal welfare of the human race. Now, you must not suppose, you who have been adverse to what has been called "the traditional policy of the Court of Directors," that if there be a change of government there will be another policy, which will be the reverse of the traditional one. I am not going to enter into this question; but I may say, that I believe the Court of Directors have a great deal to say for themselves, and among other things which they may say, there is this, that they have not always been allowed to act in accordance with their own wishes or with the dictates of their own consciences. Here is a very extraordinary testimony taken from the debates in the House of Commons, and resting on the authority of a public functionary who has held a very conspicuous post in the Board of Control. This gentleman, Mr. Danby Seymour, tells you that there is to be no change of policy whatsoever—that the traditional policy of the Court of Directors is to be the policy of the Council about to be constituted. He says, "The principal change that might have been apprehended was a change in religion, but he thought the discussions which had taken place in the two Houses of Parliament were calculated to reassure the people of India on this subject, and to convince them that the spirit, not only of the Government, but of the legislature and the people of England, was diametrically opposed to everything like forcible conversion." Most true. Nothing could be more sound, or forcible, or necessary, than that. But he adds these words, "Whatever might have been inferred from the tone of certain religious meetings without the walls of Parliament." In what religious meetings has he heard anything that was the reverse of that? In what religious meetings has he ever heard it stated that we should not respect to the utmost, and in the most minute degree, the feelings, the prejudices, and, if you will, the bigotry of the people of India? What we have stood out for is, not the suppression of the religion of the people of India, but freedom for the manifestation of our own religion; what we have contended is, not that the Government should interfere with the rights of Hindooism and Mohammedanism, but that the Government should not interfere to suppress our rites and our principles, and to prevent the exhibition of them before the people of India. Valuing religious liberty for ourselves, we have no wish to see it violated in the case of the people of India. God forbid that we should have. What I have said upon this subject before, I will say again; it is, that we call upon the Government of India to declare itself a Christian Government. We call upon the Government of India, not to suppress its faith and its principles; we call upon the Government of India to declare that it acts in a Christian view and for Christian purposes, being founded on a Christian basis. We call upon the Government of India to declare that there shall be complete equality; that no preference shall be given either to the Hindoo, the Mohammedan, or the Christian; that no candidate for office shall be rejected because he is a Christian, that all men shall stand upon the same footing, and be selected indifferently, according to their merits, whether for the military or civil service, no one being rejected on account of his religion. That is all we have claimed. We have asked, it is true, that the Government should abstain from direct interference with heathen rites, that they should abstain from the

direct encouragement of idolatry, that they should cease to pay the priests, that they should cease to repair the heathen temples, that they should cease to take taxes for the superstitions and idolatries of the people; in short, that they should abstain from lending their countenance in the manner that they have done to the rites and ceremonies of heathenism. We demand, I repeat, perfect equality for native Christians, that, while on the one hand no candidate for employment under the Government should be selected because he is a Christian, on the other hand none should be rejected on that account; and we demand, that no Government influence, whether direct or indirect, whether that of force or that of reward, should be used to counteract the legitimate efforts of the missionaries to draw the Mohammedan or the Hindoo from the religion of his fathers. This is what we seek; we ask no more, and by the blessing of God we will take no less. Now, you are called upon, my friends, to come to the aid of this great Society. The Society stands before you with a prescriptive renown, and with a cataloguc of the most eminent servants. It holds out to view the labours of some of the most distinguished men that the world has ever seen; it presents to you the names of Williams, and Moffat, and Livingstone; it holds out to you the hope, ay, I might almost say the assurance, that if you will come to its succour in this instance, it will, with the blessing of God, be enabled to raise up and send out a thousand as good as they. Pause not. This is the time for action. Not a day is to be lost. The door is now open; we know not, as I said before, how soon it may be closed. Recollect what a mighty work it will be to send these men to range over the whole surface of Hindostan, from Cape Comorin to the Himalayas, and to be able to say, in words like those of the prophet, "How beautiful upon the mountains are the feet of them that bring glad tidings, that publish glad tidings of peace, that say unto India, 'Thy God reigneth.'"

Mr. T. CHAMBERS, the Common-Serjeant of the city of London, said: My Lord, ladies, and gentlemen, I have been asked to move the following resolution:—

"That the London Missionary Society having, for the last half century, employed devoted labourers in different parts of India, whose various exertions God has been pleased to crown with distinguished success, should take its fair proportion of effort for extending the blessings of the Gospel among the teeming multitudes yet involved in heathen darkness; and that, accordingly, the Directors employ their best efforts with all classes of their constituents, to enable them to send forth, within the next two years, at the least twenty additional missionaries, to aid in carrying onward this great enterprise."

This resolution commends itself to the attention and approval of the meeting, because, on the mere reading of it, it is seen to involve this most important principle—that when a society has once put its hand to the plough, it must not look back; that, by making a certain amount of Christian effort to accomplish a certain purpose, we have given pledges that we will not only continue, but increase our exertions, as opportunities may be afforded, and the necessities of the case may demand. It is on this principle that the Directors of the London Missionary Society regard their past labours as a reason for future and increased exertions in the same cause. I believe the Christian churches of England will feel that that is a sound principle to act upon, especially at the present moment; and that this Society would fail in

its duty, not merely if it intermitted its labours, but if it did not, on this occasion, endeavour to stir up the zeal of its supporters, in order that it may be enabled greatly to enlarge its operations. It is a significant and singular circumstance that this meeting of a Christian society should be assembled to-day because of the greatest and most terrible mutiny that has ever happened in the history of the world. In former times, there have been mutinies, and rebellions, and seditions, and tumults; but it has been the governments of the world that have had to busy themselves about such things, and at no previous period in the history of mankind have Christian societies, as such, met together for the purpose of taking action in relation to such matters as these. But it is perfectly natural and right that thus it should be in the present case. Rome, I believe, never had a rebellion in any of her provinces, or a mutiny among any of her troops, which was traceable to any peculiarity in the superstitions of the people involved in it; the same thing may be said with regard to other states of antiquity; and, therefore, neither the Roman empire nor any other ancient people felt that it was necessary for them to do anything in relation to religion in order to meet the evils connected with it. But this has been a religious mutiny; insubordination, and tumult, and rebellion have been closely connected with religion. When we first heard of the mutiny we were told

by some, who held, I suppose, the "traditional policy," that the mutiny was entirely attributable to the efforts of Christian missionaries, and to the education which had been given to many of the people in the principles of Christianity. Happily, for the sake of truth, happily, for the sake of England, and for the sake of India, that slander had hardly been circulated before it was met and conclusively refuted; and I doubt if any man in England now believes, what was at first stated in the most confident manner, that this mutiny arose from the efforts of Christian missionaries in India. Nay, I trust that the great mass of intelligent persons in this country have now come to the opposite conclusion, and now attribute the mutiny not to the Christianity of English Christians, but to the paganism of a so-called Christian government. The very reverse of the actual cause of the mutiny has been selected as an explanation by those who have attributed it to the dissemination of Christianity; for we find from the nature of the mutiny, from its attendant circumstances, and more especially from the localities where it has chiefly broken out, that it is precisely in those parts of the country where the Christian religion has been most taught, and, therefore, best understood and appreciated, that England has found the greatest number of faithful subjects. There has been no mutiny in those localities where there has been the greatest diffusion of Christianity; and, on the other hand, the spots where the mutiny has been fomented, and where the insurrection has been the wildest, have been places where there has been no Christian missionary at all. Oude had no Christian missionary, no Christian instruction, no Christian converts; and Oude is certainly that part of India where the insurrection has been the fiercest. It may therefore easily be understood why Christian missionaries have so much to do with this matter. I do not think the government of the country can settle India without the assistance of the Christian church; I do not think any well-advised government will attempt to do without the Christian church and Christian societies in India. Whatever may be the opinion of Mr. Danby Seymour, I believe one result of the discussions within, as well as without, the walls of Parliament will be a general conviction, that, if we desire to govern India, it is essential that we should endeavour to govern it through the free influence of a true and genuine Christianity. The traditional policy has been a deliberate, avowed, and persevering apostacy from the Christian name and religion. For a Christian Government to endow a Hindoo or a Mohammedan

priesthood, to build up their temples, to purchase their turbans, and to do other things of the same kind, and all this in the presence of Christian missionaries who are preaching against such things, and while numbers of Christians at home are giving their money, their efforts, and their prayers, — for a Christian Government to do this, is, I repeat, a deliberate apostacy from the Christian name and profession; and this evil must be removed. God gave India to Christian England, and the Government of Christian England has been keeping back India from God. The Government must, as your Lordship has remarked, be appealed to for justice in this matter. They must leave all parties free, perfectly free, and take care themselves to avoid giving any countenance to the superstitions and idolatries, the impurities and crimes, connected with Hindooism and Mohammedanism. Then may Christianity be expected to make way in India through the exertions of the missionaries, — even the small increased number that we are about to send, will, I believe, produce a great effect; and, no doubt, in proportion as the missionaries gain ground in the country will the footing of England in India become firm, the government be established on a solid basis, and the people become prosperous and happy. Well, indeed, might our rulers in India have been addressed in the language of our blessed Saviour, "Ye have made void the law and the Gospel by your traditions." What is the policy which has been handed down from one set of governors to another? Why, it is a policy of which they should have been ashamed, and which, in fact, they themselves have not carried out with perfect consistency. They have not hesitated to grapple with some of the evils of heathenism; they have not scrupled to abolish, through British power or influence, the burning of widows, the throwing of children to crocodiles, and other portions of the religious ceremonies and observances of Hindooism or Mohammedanism; and, I think, that without infringing religious freedom, the Government of India may go a great deal further, being set up, as all governments are, for the purpose of protecting the people by means of a system of police. It is, of course, a question for consideration, what a Christian Government can properly do in relation to the usages, the customs, and the habits of an ancient civilised people over whom it finds itself placed; the problem to be solved in detail is, perhaps, a very complicated and difficult one, and a thousand instances may arise in which it will be difficult precisely to say what the Government ought to do and what it ought to leave undone; but this is,

after all, only the same kind of difficulty that is always to be met with in carrying out any general principle in practice. Of this we may be quite certain, that, whatever may be the practical difficulties to be encountered, up to the present time, or nearly so, all the principles on which the Government of India have proceeded have been the reverse of what they ought to have been; but I believe that if the Christian people of England tell the Government what they think on this subject, the Government will be induced to adopt a better and wiser policy. When this shall be the case, the Christian church will have to do its duty in consequence. If it finds itself in the presence of the population of India, which has been given to England by God's providence, with a perfectly free Christianity, and a Government holding an even hand, between the Christian and the heathen population, and showing no special favour to either; then the preceptory obligation of Christian England in reference to India, will be made plain to all parties—the obligation to endeavour to disseminate the Gospel of Christ far and wide in that vast territory, and to turn its myriads of inhabitants not merely into obedient subjects, but into Christian subjects of a Christian State.

The Rev. Dr. ARCHER said: I rise, my Lord, with much pleasure, to second the resolution which has been moved by the hon. and learned gentleman. I may congratulate myself that on this occasion I am not required by the terms of the motion to speak upon some points on which a great many of us have spoken elsewhere, perhaps in stronger terms than we might now be inclined to employ. By the terms of the motion, I am not at all required to refer to the terrible atrocities which, by the blessing of God, have been the means of rousing and stirring up the minds of Englishmen, on this great question, to thought, and feeling, and prayer. Nor am I called upon to advert to those great and signal deeds of heroism which have been achieved by our countrymen in that land where, amid darkness and ignorance, piety has been put to the proof, and many Christian heroes have exhibited the great and vital principles of their religion. Were I speaking, my Lord, on that topic, I might allude not only to such men as Sir Henry Havelock, and other noble persons connected with England and Scotland who have exhibited their Christian piety while they have had to wield the sword. But I might also speak of those individuals of the other sex, who, amid all the terrible trials to which they have been subjected, have retained their deep attachment to the Gospel of the Lord Jesus Christ, which has, in fact, been their richest and most blessed consolation in all

that they have undergone. We have had brought before our minds within a very recent period more strikingly than it was ever brought before them by historical pens—we have learned practically from the trenches of the Crimea and the siege of Lucknow—how religious principles pervading the heart can cheer and sustain men amid all temptations, and sorrows, and difficulties. And perhaps it is one of the most blessed effects of that Gospel, which we are met this day to extend in India, that so many soldiers in that country have been touched and impressed by our missionaries and by missionary teaching, and that persons who went out from this land, perhaps to flesh their maiden swords, and certainly with no idea beyond that of fighting their way to honour, and conquest, and power, have been touched by a Power greater and mightier than any earthly power with which they have had to deal, and, through having been brought in contact with men of piety in India, have had their souls humbled, and have bent down before that blessed Saviour around whose banner we are, I trust, all met this day in love and faith. To all these points I might, I say, have referred under other circumstances; but on this occasion I am precluded from doing so. The great object we have this day in view is the extension of the kingdom of our Redeemer. The resolution refers to one particular point, which I shall make the first stand-point of the few remarks which I intend to address to this audience; and that is, the success, the distinguished success, which our missions have met with in India. An important pamphlet on this question has been put forth by one of the agents of the Society, the Rev. Joseph Mullens; and I wish every person in this room would procure that pamphlet and circulate it far and wide, because, after all, it is only by means of such statistics as Mr. Mullens gives that we can arrive at a knowledge of the truth on the subject. Men often speak of our want of success. Now, my Lord, we never supposed when we sent our first missionaries to India that they would effect the spiritual conquest of India at once—that by one strong dash, one blow, as it were, of the sword of the Spirit, they would subdue the whole land for the Gospel. In this case you have to study foreign languages; you have to translate the Word of God into the vernacular tongue of, perhaps, an hundred and fifty, or two hundred millions of human beings; you have to get acclimatised, to struggle with local diseases, to encounter varied difficulties, and to make the errors of the past a guide for the future. I suppose no missionary life has been without illustrations of the truth of what I am saying. I

allude now not merely to what our own Society has done. We have met here this morning upon the platform of a common Christian love. We have met for the purpose of supporting this great catholic, universal, loving, and charitable institution—and I rejoice that my brethren of other denominations have met with so large a measure of success. When I think, my Lord, of one whom we have known in other days, and who has now passed to an eternal state—the honoured father of an honoured son,—I mean Daniel Wilson, of Calcutta, a man of God who had consecration, no doubt, from mitred heads, from hands that held the crozier, but who had also a far nobler consecration, namely, the baptism and consecration of the Spirit of God,—when I think of such a man in one section of the Christian church, and of such men as Marshman and Carey in another section of the Christian church; and when, further, I think of another man whom I have seen on the platform of this Society,—I mean Lacroix, a man as noble in heart as he was stalwart in figure; and when I think of what such men have done for the spread of the Gospel, how the works of some have gone before them, and how others are still persevering in their old track—when I think of these men, I rejoice that God has given such distinguished success to missions of the church of Christ in India. But that is not all that is required; we have, in fact, but just begun to lay the foundations of the work. Now, my Lord, what are we to do with regard to India? The sword will conquer it. On that point I have never entertained the least doubt. I have never doubted that the energy and force of English, Irish, and Scotch blood, and of English, Irish, and Scotch genius, would put down the insurrection. But what will you have gained by that? What will you have done to make India one of the brightest and noblest gems in the diadem of our beloved Queen? Nothing whatever. I say nothing at all now—I think the less we meddle with such matters the better—upon the question whether there shall be a divided control or centralised government. What I would say to the Government is, give us perfect freedom of action. I do not ask for toleration. With a noble orator of the House to which your Lordship belongs, I would say that I hate the word “toleration;” I stand out for perfect equality between all forms and orders of religion, and I do not like the idea of “toleration” in any form whatever. But let us have free Christianity, free religion, and free action in India. Let us simply be allowed to go where we like, and to preach what we like, so long as we preach nothing and do nothing that is

opposed to good government, or to virtue, or to religious principle; and I am quite sure that no minister of the church to which your Lordship belongs, or of that to which I belong, would ever think of doing that. That is what we want. The sword has been tried in India, and the sword has failed, as is proved by this last and terrible mutiny. Trade and commerce have been tried in India, and the result shows that trade and commerce will never make India like our own favoured land. It has been stated in other places, and by certain influential authors, that what is wanted is the spread of civilisation and commerce, and that when we have diffused these, Christianity will follow. I would reverse this order; I would say, Christianity first, and civilisation and commerce afterwards. You have never got civilisation of the highest type and form—the civilisation, not of Rome or of Greece, but of our own land—you have never had, and you never will have, such a civilisation as ours, without first putting in the thin end of the wedge, and then striking home the whole wedge of Christian truth, and light, and love. What we want is to rouse up India from the sleep of death, to bring the swarming masses, not only of Bengal, but of every part of that mighty empire, under the power of the Gospel of our Lord and Saviour Jesus Christ. My Lord, some of the friends of the church to which you belong are trying to send out more bishops to India. To that I have not the slightest objection, and I believe that the Church of England is able and willing to send out more bishops; but what, I say, is this, that, whether the bishops that are sent out are men who are mitred, or men who, like myself, are unmitred bishops, let them, at all events, be men who are marked by deep religious feeling, by evangelical truth, and by that wide and comprehensive charity with which I know your Lordship's own mind is imbued. It is men of that stamp who are wanted in India, and I trust that they will be found. Let me, before I conclude, give a few statistics bearing on the alleged or implied failure and want of success. Mr. Mullens states in his pamphlet, that the number of communicants in the year 1852, was 18,410, and that the number of native Christians was 112,192. It is added, that the number of pupils in the native schools is 47,504. There are also, it appears, 443 missionaries, of whom 48 are ordained natives, together with 693 native catechists. This reminds me that one of the greatest wants of India is a large body of native teachers, scattered through the land. Here, then, you see, we are getting native evangelists, men who, in preaching, speak in their

own tongue, and who are, by their birth and habits, the most likely persons, under the blessing of God, to prove successful preachers of the Gospel. In conclusion, let me observe, that what we have especially to do at the present moment is to rouse the church of Christ, so far as this Society can be expected to do it, to renewed and increased exertions for the cause of Indian missions. I trust that within a very brief period these twenty missionaries will be sent out, and if they are like the men who have been sent out before—that noble and sturdy evangelical band, with whose labours we are all familiar—we cannot doubt what will be the result. For this, however, we must labour. Government speculates; we must work. Government forms plans of political and civil administration; what we have to do is to send out men who will be able to meet on the one side the Hindoo and the Mohammedan, and, on the other hand, the Roman Catholic and the infidel. Our plan is simple and direct; it is to diffuse the Gospel; the simple Gospel of Christ, the living truth of that word by which we ourselves have been touched, and which, with the blessing of God, we will spread throughout the remotest regions of that part of the world.

The Rev. R. C. MATHER, missionary at Mirzapore: My Lord, as a missionary who has been engaged in India for a period of twenty-four years, I naturally feel an interest in that country nearly equal in amount with that which I cherish for my native land. I know its wants, and I know its woes. I can assure you, on the part of my brethren in Northern India, that when the intelligence that twenty additional labourers are to be sent out shall reach them, it will indeed be a cordial to their hearts; more especially when it is accompanied with the statement that 3000*l.* has already been collected for the purpose of carrying out this resolution. We have been suffering in Northern India for some time, simply because our missions there are undermanned. Our mission at Mirzapore, with which I have been connected for nineteen years, was one designed on such a scale as would require the services of three Europeans; and that at Benares was projected to be of similar magnitude; but at Benares there are only two, and at Mirzapore there is only one. Of course, one labourer cannot be expected to do the work of three, and therefore the work must suffer. Indeed, the work which has already been done, and the expense which has been incurred, must, to some extent, be lost, unless we receive the reinforcements which are necessary. When I returned to this country and reached the metropolis, I

expected that I should at once have been called upon to take part in the designation of one or two labourers to be sent to Mirzapore; but, to my astonishment, I found that the Society had no men at all to send. I found that the students in the colleges were not prepared for this especial work, and that, in fact, there was no prospect of labourers being sent out at once. This was, indeed, a discouragement to me; but I have this day received consolation from this announcement of a purpose which, I trust, will be productive of most glorious results. The work, then, which has been carried on in India must be sustained; and in addition to that, new work must be commenced. We have arrived at what I think constitutes a crisis in the history of our Indian missions. The calamities which have been allowed by a wise and inscrutable Providence to befall the North-Western provinces have, in the estimation both of persons in India and of persons in this country who know India, been intended by God to inaugurate the commencement of a new era. Had I time to give a detailed account of those calamities, I should be enabled, indeed, to excite a powerful interest in the minds of all present; but I will only say two or three things before I proceed to occupy your attention, by an endeavour to show how these very calamities, which in one sense seem to be an interruption of our work in India, have, in reality, been means, in the hands of God, in accomplishing far more than could have been done had these calamities not been permitted to occur. The calamities which have befallen the North-Western provinces have been spread over a territory as large as England and Wales, Scotland and Ireland—a vast territory divided into six divisions and thirty-one districts; each of which had civil courts, criminal courts, a judge, a collector, a magistrate, and an assistant magistrate, with all the necessary subordinates. Throughout the whole of this territory, government for a time actually ceased. The court houses were destroyed, the registers which had accumulated in them, the accounts of the revenue service, the maps of the country, and the documents necessary to prove the rights of the several landowners to a great degree; all perished. With them were destroyed churches, chapels, school-houses, colleges, and dwellings. More especially I may notice, in connection with mission work, four large printing-offices, which had been established in the North-Western provinces. One was at Agra, the capital of those provinces; and it was probably worth 30,000*l.* or 40,000*l.* Here were printed Bibles, and tracts, and religious books; and our chief depository was also there; and the whole perished by fire.

Another of these printing-offices was in the province of Loodianah, and was connected with the American mission. Here works were printed that were chiefly intended for the Punjaub; and they have all been destroyed by fire. The third office was at Allahabad, where works were printed for distribution, principally in Central India, and this was also connected with the American mission. It was of considerable value, and it all perished by fire. The fourth was that connected with the London Missionary Society at Mirzapore, and it has mercifully been preserved. Thus, while we have to deplore the losses of our beloved brethren, we have had ourselves to rejoice in the goodness of God in that He has been pleased to save our establishment, so that we have sustained no injury, either to our presses, our depositories, or our native Christians. All the things I have mentioned, at the first view, seem to be calamities. It is not a small matter that so many as a hundred or two hundred native Christians should have been put to death, and that some of them should have been actually martyrs—that works which have occupied the time of men for years should have been destroyed. I say that all this by itself seems not to have been a good; and yet it is easy to perceive how it has all been working together for good, how all these events have been overruled for the furtherance of the Gospel of Christ. One lesson which I would adduce from them is this—we have learned in India to understand, far better than even our missionaries themselves understood before, the true nature of the tenure by which we hold India. The natives are in the habit of attributing the success of the East India Company in its operations to good fortune. It is a common saying amongst the natives, “The good fortune of the Company is most powerful,” or “predominant.” Our countrymen have also frequently been in the habit of using a similar expression, although they have not attached much meaning to it. I suppose that the expression would rather mean that we attribute our vast empire to our policy. Now, looking at the history of the British empire in India, how that empire has been acquired, and how it has been constantly progressing, it seems, at first sight, as if expediency, worldly expediency, were better than simple honesty and Christian integrity. The East India Company, from its very beginning, allied itself with native superstitions, and it is still allied with them. I am anxious on the present occasion to publish one testimony to that fact—namely, the testimony of a missionary labouring at Nagpore. Now the territory of Nagpore was one of those which were last annexed by the East India Com-

pany; and what is being done, therefore, in that territory better illustrates the policy it pursues, and its spirit and determination with regard to the future, than anything else that I could adduce. The missionary to whom I refer states that the East India Company's officers are levying a tax at this very day on the pilgrims who are visiting the shrines near Nagpore. That missionary is Mr. Hislop, of the Free Church, a man highly approved by the body to which he belongs, and whose testimony is well worthy of being received—a man who was well nigh martyred in the cause of Christ, for he was well nigh massacred at the time the annexation itself took place. I say, then, that this shows the connection there is still subsisting between the East India Company and idolatry. But what have recent events proved to us? They have shown us that what seemed to be a strong empire—and when the Marquis of Dalhousie left India, he left a country wholly at peace, and when the native army was in such a state, that he said that nothing remained to perfect or complete its organisation. The aspect of things was such as every one might gaze upon with complacency, and we said, “This have we done,” just as Nebuchadnezzar said of Babylon, “Is not this great Babylon which I have builded by the might of my power and for the excellency of mine honour?” It was, indeed, a difficult problem to solve, why such apparently prosperous results should have arisen from a policy so diametrically contrary to the injunctions of our blessed Lord and Saviour, who had said that if we would save our life we should lose it, and that if we would gain our life we must put it in peril? In this case it appeared as if the worldly policy which had been pursued had been successful; and as if our blessed Lord's injunctions might be neglected and violated without any evil consequences arising. But what seemed to be a large and stable empire, was in a few hours shown to have no strength at all. It needed but a little cloud no bigger than a man's hand, like that which was seen by the prophet Elisha. That little black speck grew and extended until it overspread the surface of the heavens, and then there raged a hurricane that swept everything before it, tearing up everything by the roots that had seemed so fair and stable, and leaving but a wreck behind. These events have shown, too, how alone we could hope to hold India for the future. If we depend not upon God as having given it to us originally, and if we hold it not in accordance with His will, then most assuredly our tenure of India will never be a firm or a lasting one. This, then, is one thing that these calamities have done; but

there is another way in which they have been productive of great benefit. It is this. We had a native army consisting of 113,000 men, and composed of high-caste men, Brahmins and Rajpoots, and also Mohammedans. This native army constituted, I believe, one of the firmest buttresses of Hindooism that could possibly have existed. Each of those native soldiers received a pay amounting to about three times as much as the ordinary income of an agricultural labourer in India; and his equipments were such as a gentleman might well covet. All this exerted a very important influence upon the natives. Then again, as a high-caste man, every soldier was led to attach himself more than ever to that superstition from which he derived so much benefit. He was directly interested in preserving his connection with Hindooism, upon which his status with reference to other castes, and his position in society depended; and he would naturally support Hindooism wherever he went. And so in reality he did. One Sikh regiment mutinied at Benares, and the cause was this. Hindooism was stronger at Benares than it was anywhere else. The spirit of the pundits was such (and there were at Benares some 20,000 of them) that they were contented with nothing but the most zealous efforts to support their authority. Now, I know as a fact, that though the Sikhs are not Hindoos, yet through the influence of the pundits, the regiment I am speaking of were induced to study the Shastres, and they actually engaged pundits to teach it to them. I believe that that, to a certain extent, had modified the attachment of the Sikhs to their own religion, and the result was that they fell into the general temptation, and so mutinied with the rest. If this native army had continued spread over such a vast extent of country, and interested so much in supporting Hindooism, what results might not at any time have arisen from it? But it has pursued a course of suicide, of self-annihilation. The course it has pursued has led to the slaughter of some, the disarming of others, and the dispersion of them all; so that the native army has become a thing that no longer appears. In connection with this subject, I may mention the general expectation that there was in India that the period was coming when Christianity and that nation whose religion it was, namely, England, would alike cease in India. Perhaps this matter has not been so fully considered as it deserves. The fact is, that the prophecy which existed amongst the Hindoos has been current among them for many years. When Henry Martyn went to India, and when he wrote his Diary, he made men-

tion of the fact that his pundit had told him that the prophecy in question existed in the Shastres. That fact is recorded in Martyn's published Diary. I must say, that long before this mutiny broke out, there had been abundant signs that the Hindoos cherished an expectation that the prophecy was about to be fulfilled. In the Punjab, at the death of Runjeet Singh, his son succeeded for a short time, and, at his decease, his son, Mehal Singh, came to the throne. Mehal Singh was well known as a great soldier; and the idea became prevalent that this was the man destined to deliver India from the dominion of England. Prophecies to that effect were issued from the Punjab, and they came to Mirzapore. It was prophesied that Mehal Singh would attack the Company, would advance to Delhi, and would take possession of the capital. But shortly after all this expectation had been excited, the Rajah, seated on his elephant, was performing the funeral rites of his father, and he had occasion to go through a gate, which was somewhat out of repair. The consequence was, that the heavy tread of the animal so shook the entire structure that it fell down, and killed Mehal Singh upon the spot. When preaching in the bazaars I have often urged this upon the people. I have said to them, "What is the use of your prophecies when, in the case of Mehal Singh, they have so signally failed?" Now, the original prophecy still remains, and that also has not been fulfilled. What must not be the impression produced on the people when they find that in June, 1857, the hundred years after the battle of Plassey were completed, and yet that the prophecy with regard to the expulsion of the English from India has not been in the least verified? This circumstance, I cannot but think, must have a great effect upon the minds of the whole people of the country. Again, I would observe, that there has been a third beneficial result arising from the calamities which have fallen upon Northern India. It is this. We have at length come to understand what is the real value of the native Christians of India, a thing of which, I assure you, very few of our countrymen had the least idea up to the present day. It has been a common impression in India that our labours amongst adults will be necessarily ineffectual. It has often been remarked, "What has been the result of your preaching in the bazaars? We may expect that you will be able to teach children, and bring them to a knowledge of the truth by means of education; but what has been the result of your labours with reference to adults?" The general notion is, that to

convert an adult Hindoo is an impossibility. I was much struck by what was said in the House of Lords in the month of June last, when Lord Ellenborough declared that if all the English were driven from India, he did not believe there would be eight sincere native Christians left in the whole country. There has been a general unbelief as to the Christianity of the natives; but the events which have taken place have demonstrated that it is a genuine Christianity after all. We have now had our martyrs in India. The history of one ordained missionary is decisive on that point. He was a Bengalee—a nation physically unwarlike—a nation that never seeks or desires the profession of arms—and yet, when he was put in the stocks, and incarcerated, when he was tortured by being put in the sun, and kept without water or food, when he was told that if, within a certain time, he did not renounce Christ, and profess faith in Mohammed, he would be put to death, he, nevertheless, stood firm. There was another martyrdom, which occurred at Agra, the native in question having been a convert of Bishop Corrie. Nineteen martyrs are said to have suffered, likewise, at Furruckabad; and I have received information that three illustrious men perished at Delhi, two of them having been connected with the Propagation Society. In other places there have been, if not actual martyrs, yet native Christians, who have perilled their lives, and yet have stood firm to the profession of their faith. Hitherto there has been an impression that native Christians could not be of any use at all in India. I will just state one fact in connection with this matter,—a fact which, I confess, seems to me quite astounding. When the fort at Agra was invested by the mutineers, or rather, when it became known that the mutineers were approaching, the entire population, both of the city and in the cantonments, took refuge in the fort. There were 850 native Christians in the town, who fled towards the fort, and they expected that they would have been admitted with the rest, but to their astonishment they were told that they could not come in. There were at that moment in the fort upwards of 1000 Hindoos and some 250 Mohammedans; yet these 850 Christians could not be admitted, but must remain outside in danger of losing their lives. The governor did not appear to think they could be of any use, or anything but an incumbrance, till the battle which was fought with the mutineers who came from Kolapore, and in which our small force was defeated. Immediately the Hindoos and Mohammedans in the fort deserted, and there went forth a letter from the Lieutenant-Governor to the missionary who re-

mained with the native Christians, soliciting that an equal number of them might be appointed to perform this, that, and the other service. I am admonished, however, that very little time remains to me, or else I would have entered into another matter, and would have shown you how, that in order to hold offices of trust, and to discharge important duties connected with the collection of the revenue, it is very important that the officers of the Government should be men of strict integrity. I would have endeavoured to show you, that as far as I know, in all the lists of qualifications which have been required from native officials in India, no mention is made of moral character. In one single case, that of Mr. Ward, a member of the Bombay Council,—I have seen an address of his, in which he says, it must not be supposed that, because they do not teach religion, they are indifferent to all that he believes is worth calling religion, namely, that which tends to create a sound moral character. And then he says in effect, "I am determined, so far as my influence extends, that I will not admit an immoral man to any position in the service of the Company." In point of fact, our native Christians would be the very best persons to occupy the posts of which I have spoken. I will merely say in conclusion, that benefits have arisen from the late calamities to the heathens themselves. Hitherto it has been a common reproach amongst the natives, that so and so has become a Christian for his bread; but when they see men perilling their lives for their religion, that reproach will be taken away. The native Christians have also been benefited. Their faith is now a tried faith. It is a reality now to them, to an extent it has doubtless never been before. I may say, likewise, that these calamities have been sanctified to ourselves. I would appeal to those who hear me, whether during any previous year there has been so much thought bestowed upon India as during the year which has just passed; whether there have been so many prayers offered up to Almighty God on behalf of our fellow-men in India? Why, this meeting would never have been held, and the determination to send out twenty new missionaries would have never been formed, but for these calamities—calamities that have led to extraordinary efforts, from which, by the blessing of God, we may trust the greatest benefits will arise to India. I have simply to read an extract from a letter which has just arrived by the mail, and which has been handed to me by Dr. Tidman. It is from the Rev. Mr. Sherring, who is now left in charge at

Mirzapore. The writer says,—“I am happy to state that the mission has assumed its old character, and every department is in operation as it was before the outbreak, or nearly so. My wife has re-opened her girls' school, and on the first day upwards of a hundred girls were assembled to receive instruction. In this we have cause for great thankfulness to our Heavenly Father. May these dear children be made 'wise unto salvation!' Bazaar preaching, too, has been resumed with vigour; and it is quite refreshing to see the crowds of people that daily assemble to hear the word of life. They are very attentive, and seem truly in earnest about the welfare of their souls. Moreover, the people appear to be less captious and more sincere than formerly.” Mr. Sherring adds, “I think if Mr. Mather were here he would be astonished at the different aspect of the people, more especially of the Hindoos.” This, my Lord, is another strong confirmation of the views I have had the honour and pleasure to lay before the meeting.

The resolution was then put and carried.

The Rev. JAMES SMITH, missionary from Bengal: My Lord, I rise just to confirm two or three things which have been stated by Mr. Mather, but I shall not detain you by making a speech. I am quite sure that there never was an opportunity afforded to the church of Christ like the present for useful exertions on behalf of the heathen. I will only mention my own experience. I have travelled in India for nearly a whole month together. I have gone fourteen or sixteen miles a-day, and I have passed town after town, and village after village; but during the whole of that long journey, I have not met with a single missionary station, or a single missionary school. There are, in fact, millions of our fellow-subjects in India who have never yet had the advantage of any Christian instruction. Now, as to the value of the native Christians, Mr. Mather has stated that their value has not been sufficiently appreciated; and such is the fact. We missionaries have been obliged to see our native Christians almost wanting the necessities of life. We have seen them, just for the simple fact that they are Christians, disqualified altogether for employment in the police, and the other departments of the state. This is one point, and it is one to which, I think, it is highly important that the attention of the public should be directed. As was stated by my Lord Shaftesbury, at the commencement of this meeting, we seek for nothing on behalf of the native Christians but equal rights. We seek for nothing more than this, that they should not be wholly disqualified for public employment

on account of their religion. I have been much struck, in reading the debates in the House of Commons, by the loose statements that have been made on this subject. There has been an attempt to induce the Christian public to suppose that we seek some advantage for our converts over the heathen—that we seek to have native Christians employed rather than heathens, their qualifications being the same. Now, we seek nothing of the kind. We only ask that the native Christians may not be placed under pains and penalties with regard to their religion; but that natives shall be selected for employment under the Government, according to their qualifications, Christians equally with heathens. I have been much struck by a letter from Mr. Leipoldt, the agent of the Church Missionary Society at Benares. That gentleman says that native Christians have been admitted into the police corps, and that one of them has been made a sergeant of that body. He states that they are highly approved of, and that, in fact, they are considered to be the best and most efficient police that can be found in India. And yet it appears that they are in danger of being dismissed from the corps, simply because they are Christians. He says he has been told that they have been asked to mix with the Mohammedans and Hindoos, so that they might not be known to be Christians, otherwise they would be dismissed. I believe the English public must manifest far more earnestness on this subject than they have yet done, or we shall never obtain equal rights for the native Christians. I have no faith whatever in the Government with regard to this matter. I believe that they will continue a worldly and crooked policy, such as we have heretofore had to complain of. I believe that unless the people of England pay more attention to this matter we must not expect to see the heathen temples disendowed; for endowd they are to a great extent. We must not be satisfied with dealing with heathenism as Lord Dalhousie has dealt with Juggernaut; for what he has done with the view of severing the connection between the British Government and Juggernaut has only made matters worse than they were before. He has actually endowed the temple with as much land as would produce an annual income equal to what was given to it in former times; so that, in point of fact, we have actually provided for the perpetual continuance of that abominable system which is as destructive to the best interests of our fellow-creatures as it is dishonouring to God. Now this will not do. We must demand that the con-

nection between the Government and Mohammedanism or Hindooism shall be entirely and completely severed. Nothing less than that ought to satisfy the British public. With regard to the character of the native Christians, I can bear full testimony to what has fallen from Mr. Mather. I have seen letters from Agra and Benares, to the effect that the native Christians are beginning to be employed. At Agra they are now extensively employed as servants and policemen, and my letters state that it is delightful to see the change which has taken place in the estimation in which they are now held. And let me here, in passing, pay a tribute of respect to that worthy missionary, whose acquaintance I am proud to possess, Mr. French, the agent of the Church Missionary Society at Agra. When it was stated that the native Christians had been refused entrance into the fort—they were from my own neighbourhood, Chittourah and Secunderabad; but I should hardly have thought that there were so many of them as Mr. Mather has stated—when, I say, they were refused admission, Mr. French came forward and said, “My blood shall flow with theirs; if they are not admitted into the fort, I will go out to them.” Here was a man that was truly worthy of the name of a missionary—one that was determined rather to perish with his brethren than that they should be left outside. I am happy to add, that in consequence of that statement of Mr. French, the governor ordered the gates to be thrown open to the native Christians, and they were admitted into the fort. I trust that nothing will take place with regard to this movement that will justify the statement the noble chairman has made. It is of no use meeting here and coming to resolutions. It is now the time for action. We want men and money,—we want something that will produce tangible effects. There must likewise be no delay. There is one thing more which I may mention, because it appears to me to be productive of great mischief; there has been a want of unity of action. One petition asks for an inquiry into the annexation of Oude; and then another asks for something quite different. There is nothing like oneness of purpose; and it is thus impossible for our representatives in the House of Commons to know what is really the will of the country. I think that two or three items might be selected in order to be pressed upon the attention of the legislature. One of these, I think, should be an entire severance between the Government and idolatry; another should be that perjury and bribery should be made more punishable than they are at present. I think that if a simple

petition were drawn up, embodying two or three items of that description, and if that petition were signed and presented from every congregation in every town and village in the country, an effect would soon be produced upon the House of Commons.

The Rev. R. C. MATHER: I hold in my hand the *Agra Fort Directory*, which was printed in the fort while it was beleaguered by the mutineers. It contains the names of all the Europeans and East Indians who were in the fort, and I find enumerated 850 native Christians.

Mr. BAXTER, M.P., said: My Lord, I have to move the following resolution:—

“That, although this Meeting, in common with the friends of Christian Missions, would most seriously deprecate the employment of authority or patronage on the part of the British Government in India to induce its native subjects to embrace the Christian faith, it nevertheless most urgently appeals to the Government to withdraw its countenance from every form of idolatry, to withhold its sanction from the monstrous social evils connected with caste, while it secures to all classes, whether Christian, heathen, or Mohammedan, entire religious freedom, so far as is compatible with civil rights and public order.”

There are many reasons which should induce one who is jealous of his country's honour and of the honour of that religion to which his country owes all its greatness, to come forward on an occasion of this kind, to advocate the strengthening and extension of Christian missions at various stations in the Indian field which God has given to us. One inducement is the culpable neglect of times that are past. If I mistake not, my Lord, 200 years elapsed from the date of our first settlement in Hindostan before a single British Christian went thither to proclaim the Gospel of the grace of God. And even of late years, have we, I ask, made exertions at all commensurate with the magnitude of the responsibility imposed upon us by an overruling Providence? India has been given to England, as I believe, only in trust for the noblest of all purposes, and England has sent to India only some 400 missionaries to keep burning amid two hundred millions of idolaters the lamp of life. And not only have we sent but few missionaries to labour among the heathen, but, as a nation we have actually been ashamed of our faith; discountenancing the reading of the Bible; refusing to allow native converts to enter the ranks of the army; making grants to heathen temples; giving way to the most absurd prejudices and the most insolent demands of the Brahmins, and allowing the native courts to be degraded by the institutions of caste. By assuming an attitude, my Lord, of what I must call time-serving indifference, we have nearly lost the fairest gem in the diadem of

our Sovereign, and the most glorious field of evangelisation that has ever been opened up to the Christian Church. Are these not sufficient inducements to us to put forth greater efforts? Then I will submit another. My Lord, I have a strong impression that, whether we put an end to the double Government or not; whether we restore, or reorganise, or altogether dispense with, the native army; whether we leave the patronage in the hands of the East India Company, or give it to the proposed Indian Council; I have, I say, a strong impression that, whatever political or civil expedients may be adopted, India will, ere long, be severed from England, unless the tie that now binds the two countries together be cemented and strengthened by the bond of a common Christianity. I think what has recently taken place in that country is sufficient to convince every thoughtful man that the tenure of our power there must ever be frail and uncertain so long as Brahminism and Mohammedanism exercise a predominant influence over the public mind. When I see the Bible supplanting the Koran and Shashtra, then I shall begin to think that we have some guarantee for the security of our empire in India; whereas, without that, there will always be a volcano ready to burst forth, and to pour a flood by insurrection and massacre over the land. It is something for us to know and feel that the people and the press of this country are nearly unanimous in their condemnation of our past faults and our temporizing policy, and in their conviction that the time has now arrived for emancipating India. But I have a firm belief that whatever our people, and whatever our press, may think, our rulers do not sufficiently realise and comprehend the exact position of affairs. Like your Lordship, I dread very much the hold which the ancient traditional policy has upon the minds of our statesmen. I fear lest the notions of the last century should be found powerful enough to present under an erroneous aspect the exigencies of the present century; in fact, I fear that if we do not make a bold and determined stand at this moment for what one might well be astonished that we should have to proclaim in the 19th century, namely, the great principle of religious freedom, the blood which has been spilt will have been shed in vain. And when we are about to send out more missionaries to India, let us see that they go forth under new and brighter auspices. Let us no longer have a Government that supports idolatry, and under which converts are exposed to civil disabilities. Let us have a bold and Christian policy; let a policy like that which has been announced by Sir

John Lawrence in the Punjaub, be proclaimed in such a manner that it cannot be misunderstood, to all the natives, from Cashmere to Cape Comorin. It appears, my Lord, that there exists great misconception with regard to what we really want. Since I came into this room there has been put into my hands a copy of the *Daily News* of yesterday, in which I find the following remarks:—"We know not what may be in the councils of the London Missionary Society, which is to appeal to the metropolitan public to-morrow; but we may reasonably hope, from its past history, from the character of its constituency, and from the principles it has hitherto held, that it will recognise the exclusively spiritual nature of its work and its means. Remembering and honouring the eminent and apostolic men whom it has sent to the East, we cannot conceive it as admitting geographical limits to religious liberty, or recognising any other human authority than conscience in matters of faith. It will demand for its native converts, and it will wish to see extended to those who are not converts, the protection of an equal law. At home and abroad the denominational body on which it has mainly relied has always asserted Christianity to be above and before all things a spiritual and personal influence, raising and uniting the individual man to the great object of all religion, and, therefore, a constant witness for human rights. We are warranted, then, in looking confidently to this Society for a correction of those misconceptions which a confusion of religious and political ideas is producing amid the excitements of the times." Now, my Lord, I appeal to the words of the resolution which I have proposed; I appeal to the words of the petitions of the London and Baptist Missionary Societies, which I have presented to the House of Commons, as correctives of this misconception. But, in fact, there need be no misconception about the matter. Our position is so clear, so plain, so intelligible, that I think I could explain it satisfactorily, even to the benighted mind of Mr. Danby Seymour. We want no Government patronage; we expressly repudiate State endowment; we seek no Government support. We do not wish our religion to be extended by the military or the civil power in India; we simply ask that the Government should give up countenancing idolatry, that it should remove all the impediments which stand in the way of Christianity, that it should give us "a fair field and no favour;" and, when we have once got that, I believe it will turn out that there is zeal enough among the British churches to enable us to go in and possess the land. This is no new policy. I hold in

my hand the forty-second report of this Society, issued in the year 1836, in which I read the following:—"Previous to the departure of Lord William Bentinck from India, a deputation of commissioners in Calcutta, connected with the missionary societies of the Established Churches of England and Scotland and Protestant Dissenters, presented to him an address, which his Lordship thus noticed:—"Returning to my country and to my friends, I can present to them no testimonial so impressive as your address, that in the discharge of this great trust, I have done nothing to tarnish the national honour, or to forfeit their good opinion and esteem. Your holy profession, the excellence of your lives, the concurrence of so many individuals of different persuasions, give a value to your approbation, that is, indeed, most gratifying. I must, at the same time, recollect that it is part of that charity which you so earnestly teach and practise, to think no evil, and to regard with indulgence conduct that seems to emanate from good intentions." My Lord, in accordance with this advice, the London Missionary Society have, in fact, always acted. This was our policy at the beginning, it was our policy in 1836, and it is our policy still.

The Rev. W. CURLING, incumbent of St. Saviour's Southwark, in seconding the resolution, said: My Lord, I am not a member of this great missionary society; but I was asked to come here this day to join in its proceedings, and I must confess that I feel a little honoured by the invitation, just because those who addressed it to me take me for a Christian; and I hope that whatever name I bear, I shall always hold in the highest estimation that designation which connects me with Him of whom the whole family in heaven and on earth are named, and with all those Christian people who are united with Him. I have always admired the noble confession which was made before the magistrates by the primitive martyrs in the city of Rome—"Christianus sum!"—I am a Christian. They gloried in the title; they were not ashamed to confess boldly that Christ was their Master; and, if we could give a practical proof of the sincerity of our Christian profession, let us remember that our Lord said to his followers, "By this shall all men know that ye are my disciples, if ye love one another." Therefore, my Lord, I conceive that I owe no apology to any one in the country for standing up as a Christian brother among Christian brethren to-day. I daresay I shall hear something about it in some quarters. I think it not improbable that some of the high-fliers—to use a term by which an old English historian has happily designated the

followers of Archbishop Laud—some of those men whose churchmanship is exalted enough to carry them to the highest point of Exeter Cathedral, or even to the very pinnacle of St. Peter's, at Rome, will call me a low churchman, and say that I am a traitor to my own communion, and have been to Exeter-hall to help to pull down the church to which I belong. My Lord, I am not careful to answer such men in any of these matters. All I shall say is this, that in my judgment low churchmanship does not consist in the co-operation of Christian brethren of different denominations as a Christian work, but in loosening by suspicion and by unkind feeling, the bonds which ought to bind all members of Christ's family together. And I do not think I am a traitor to my own communion because I am come here to assist in building up the church of the Redeemer in India. These narrow prejudices are, thank God, fast dying away. I believe that the sentiment, "Unity without uniformity," is being generally adopted among the Christian public; and I am sure that the great majority of those with whom I am associated in the Established Church are prepared, and will be most happy, to co-operate in union with all genuine and warm-hearted Christians in contending, on the common ground of Bible truth, for the interests of religion throughout the length and breadth of the world. Let us remember that we are not going to conquer India spiritually, for any private or party interests, but for the sake of the great family of fallen man; let us remember that we are not going to conquer India for this or that church, but simply for Jesus Christ, who is the Head of the Church universal, and of whom it is said, that He shall have "the heathen for his inheritance, and the uttermost parts of the earth for His possession." Oh, if we carry out this grand idea; if we keep this object steadily and constantly before us, that we, Christian people, are to unite as a body to enthrone the Lord Jesus Christ; that we are to strive to set up a universal empire for Him; and that, when that shall have been done, we are to surround His throne with our praises and acclamations, seeing nothing in the midst of the ransomed host but the Lamb that was slain—if such, I say, be our object and our feeling, then we shall all act pleasantly together, and we shall wish each other "God speed," in whatever part of the missionary field we may severally be engaged. You are taking up, my friends, a great work in India, and you have, in fact, a great work to do there. I have been thinking a good deal about India, about its teeming population, about its tens of millions

and hundreds of millions of heathens. I have been reflecting that all these are shipwrecked souls, and are going down to the deep; and if I cannot altogether approve of the particular machinery which you may use in seeking to rescue them, is that, I ask, any reason I should try to hold back your arms? or why I should not give you an encouraging cheer when I see you endeavouring to rescue the perishing heathen? I may be one of those who are manning another life-boat; but is that to prevent me from giving you a cheer as you are striving to make your way through the breakers and to save poor souls from the billows of destruction? My Lord, having come here to-day, I could not help expressing the sentiments of what, I trust, is a warm and a Christian heart. Let me now say a few words respecting our present position in India, and the duty which devolves upon us at this particular period. Though I am a Church of England man, and do not object to State patronage, and church endowments, like some of my brethren on this platform, yet I heartily coincide in the declaration of the resolution that we want no State patronage or State favour, and more especially no compulsion of the natives of India to adopt Christianity. Let us have voluntary efforts, an open field and fair play in India, and I am quite sure that we shall go on prosperously, and the blessing of God will crown our labours. To think, my Lord, that we have had India for upwards of a hundred years, and that in that time we have never so much as acknowledged Christianity, but have done everything we could to make the natives suppose that our rulers ignored, or did not care about Christianity. To think that not only have we done nothing to support Christianity, but have actually degraded it in the eyes of the natives; and that, while we have been degrading Christianity, we have been paying respect to the most debasing and obscene rites of heathenism, insulting God, whom we profess to serve, by purchasing idols for heathen temples while we were neglecting to proclaim His own truth! This is such a sin and a shame that I hardly know how to express my astonishment—shall I say my holy indignation? a sin which the very heathen would have shrunk from perpetrating in their own religion! We must speak out on this subject. England's voice has been heard in the senate before, and it must be heard again. We do not care much what form of government shall be established in India; but we say that, whatever may be its form, the Government of India should maintain, in some way or other, a distinct Christian policy; a policy

that will not exclude the Bible from the Government schools, a policy that will prove full and entire liberty to all Christian missionaries and all Christian denominations to preach Christ's Gospel. Let this be conceded to us, and we shall be satisfied. I am thankful to know, my friends, that the Church of England and your Society send forth for the most part the same kind of men. This is one great thing that we must be careful about: we must take care that the men who go forth are men of the right spirit, and are suited for missionary labour. I have known and loved this Society for many years, indeed, ever since I was a boy; and when I think who have been your missionaries, and what they have done—when I think of Milne, and of Morrison, and of Williams, and, last, though not least, of Dr. Livingstone, I cannot but feel that Christians all over the world owe a deep debt of gratitude to this institution. I was about to say when I made this allusion to the past, that we must take heed as to the character and spirit of our missionary agents. We must take care that they go forth to spread the Gospel with a determination to know nothing among the heathen "save Jesus Christ, and Him crucified." We must take care that there is no modification of the Gospel; no adulteration of it; no keeping back of anything; no alteration of "the faith once delivered to the saints;" no mystification of the way of salvation, no cold, philosophical, or rationalistic setting forth of "the truth as it is in Jesus;" no presenting of the blessed doctrine of our Lord's atonement in such a dress of fine words and philosophical reasoning that it can hardly be recognised as of the doctrine of the Gospel at all. Oh no; let us have nothing of that kind. Let us have *the* theme *the* matter, the *ipsissima verba*. Let our Lord and Saviour Jesus Christ himself be the theme, the matter of all our missionaries; and so long as this is the topic of our labourers in heathen lands, whether they belong to your Society, or whether they belong to that with which I am more particularly connected, I shall heartily wish them "God speed." One word in conclusion. I hope you will all exert yourselves, my friends, to the utmost, and will follow the advice of Lord Shaftesbury, that you should take an enlarged view of things. It may be very judicious to endeavour to avoid getting into debt, but I think that in such a matter as this you should draw a good deal on faith, remembering that it is a large balance, and has large promises attached to it. I would now impress upon your minds what I have often endeavoured to impress upon my own, that the more we trust God the more God will give us; and if you only come forward

and tell the Christian public what you want, and what you must have, depend upon it God will dispose numbers to assist you, and will open a field for your Christian labours in every part of the world.

Sir CULLING EARDLEY, in support of the resolution, said : Before the resolution is put, my Lord, I wish to advert to one point which has been already alluded to, and which appears to me of considerable importance,—namely, that in our printed statements of principles, in reference to this subject, it is highly desirable that unity should be maintained, and that, in coming before the public, we should, as far as possible, present the same objects of Christian interest with regard to India. Your Lordship is, I believe, about to present to the House of Lords a petition from the Evangelical Alliance, which appears to me to be well adapted to promote this object ; and I beg to solicit the attention of the Christian public to that petition, as embodying most of the points which have been discussed here to-day. One or two words, my Lord, in reference to the resolution before the meeting. The first point referred to in that resolution,—and, indeed, it has been almost the foremost topic of this meeting,—is the authority of the State in religion. It goes to my heart very often to be compelled to differ so much from many of my brethren here on that subject ; but as regards India we are all advocates of the same principle ; we are all, in this case, led irresistibly to the conclusion that, whatever may be the effect of State authority or State endowments in England, in India anything of that kind could not be otherwise than damaging to the cause we have at heart. We have only to reflect on the prejudices of the heathen as evinced in the mutiny ; we have only to remember how the greased cartridges created the idea of an intended aggression on the religion of the natives, to see that the deepest injury would be inflicted on our religion by the appearance of Government authority or support. Then, again, the resolution refers to the Government sanction of idolatry. Some important facts in relation to that subject are stated in a pamphlet from the pen of Mr. McLeod Wylie. One of his statements is, that the Indian government has lately launched a ship bearing the name of *Deva*—thus paying homage to a heathen deity. Another statement is, that at Patna and at Dacca the Government appointed officers called *Cazis*, who, amongst their other duties, have to take part in the religious observances of certain places contiguous to those cities. These *Cazis* were established in the year 1793 ; and that excellent man, Mr. Robertson, who was murdered last year at Bareilly, before his murder took place, was very much oppressed

in his conscience because he had, in his official position, appointed some of these officers. I think it is high time that the Government refused to have anything whatever to do with the appointment of officers who are brought in contact with heathen observances. The resolution refers to religious liberty. I will not go over that ground again ; but I must say that we do not want supremacy but liberty, and if ever there could be a time when Christians ought to demand religious liberty, the present is such a time. We ought to demand it for the sake of India itself, and we ought to demand it on account of other countries too. No nation in the world is so much looked up to for the protection of religious liberty as England ; and with what consistency can we claim religious liberty for the inhabitants of other European countries if we do not insist upon its being extended to our co-religionists in India ? My attention has recently been very much directed to the case of a gentleman belonging to the Turkish Embassy, who has within the last few weeks been converted from Mohammedanism to Christianity. He has lived in England for the last seven or eight years, and has been entrusted by the Turkish Ambassador with the survey of scientific objects ; he has become a Christian, and has married a Christian lady, and but for the interference of Lord Stratford de Redcliffe and myself, he would be at this moment in the position of a man who has been dismissed from his post. The matter is now awaiting the decision of the Turkish government. Here is a gentleman of education, in the receipt of a salary of £400 a-year, threatened with dismissal simply because he has embraced Christianity ; and with what face, I ask, can we remonstrate in such cases if we do not stand up boldly for religious liberty in India ? Sir John Lawrence's memorandum, which has been already referred to, is the more remarkable because it is unprecedented ; it is an exception to the general rule, under which native Christians have been excluded from civil and military employments ; and I hope and trust the example set by Sir John Lawrence will be followed throughout India.

The resolution was then put and carried.

G. H. DAVIS, Esq., secretary to the Religious Tract Society, said : The resolution which I have to move is—

“ That, in contemplating an extension of Christian Missions in India, the Directors cherish an entire and prayerful reliance on the Divine Redeemer, the Great Head of the Church, to sanction and prosper their humble endeavours for the advancement of His kingdom by disposing the hearts of His people liberally to contribute the free-will offerings required for the enterprise—by raising up well-qualified evangelists, willing to consecrate themselves to this great service—by guiding them to their appropriate fields of labour

—and, by the outpouring of His Holy Spirit, to render their various efforts successful in the conversion of the heathen, and the establishment of His kingdom."

I should have felt much more pleasure, my Lord, in moving this resolution, if instead of twenty missionaries the Directors of the Society had determined to ask for 200. But though they have asked for only twenty—"at least twenty,"—let it be remembered that this demand is but for two years, and I trust that, as the years revolve, we shall have another decade, and another, and another, until, instead of having merely twenty, we shall have fully 200 additional missionaries, all labouring in the field of India. As the Secretary of the Religious Tract Society, I may, perhaps, be allowed to say, that the committee of that Society feel a deep interest in this movement, and in all similar movements. It is our privilege to be brought into correspondence with many of the most devoted and able men who are engaged in the various mission fields, and certainly of all those who have been employed in the extension of the kingdom of our Lord and Saviour in India, those who belong to this Society stand second to none. The names of Lacroix, and Paterson, and Mullens, and Kennedy, and others, are all as familiar in Paternoster-row as they are in Blomfield-street; and it must be so, because these are they who translate religious tracts and religious books, and afterwards distribute them. I trust, then, that we shall have, in connection with all our missionary societies, a much larger number of earnest and devoted men engaged in the advancement of religion in India. This, my Lord, will be the best revenge to take for all the calamities that have been suffered by our countrymen and their families. When we first heard of those calamities, our prayers rose up on high to Him who has said, "Vengeance is mine," that He might take the work of retribution into His own hands; and we looked to the magistrate whom He has appointed as his officer for the execution of some of His purposes upon earth. But, when we had reflected a little, and turned our eyes from man to Him that died upon the cross, we breathed forth another prayer, and it was, "Father, forgive them, for they know not what they do;" and now, when you mothers are sending your sons, and you sisters are sending your brothers, and others among us are sending their dearest friends to India, will not the natives at last believe that Christianity is, what it has been represented to them, a religion of the deepest love, and so be won to the cross? My Lord, it has been said, that if you are to

keep India, you must subdue the intellect of India. You may subdue the intellect of India, you may prove to the Brahmin that his views of geography and astronomy are false, and yet you may only have been putting additional power in the hands of those who will one day rise against you and sweep you, if they can, from the land. Nana Sahib's intellect was subdued, but his heart was untouched. And therefore, I say, if you want to keep India for England, instead of seeking to subdue the intellect, seek to subdue the heart. The Government may do its part in regard to the natives. It may stimulate the cultivation of the land, it may show that it is in earnest in its endeavours to promote the prosperity of the people, by opening up roads, by giving the natives the means of acquiring wealth, and by enabling them to possess it securely when they have acquired it. But this is comparatively little. The Christian Church alone can reach the hearts of the natives. There is a deep connection between a spiritual church and a spiritual work which nothing can dissolve; and if we had had more of those noble Indians whose hearts are linked with noble Christian missionaries, we should not fear, however the Mohammedan might resent or however the Hindoo might despise. Let us, then, by these efforts, endeavour to subdue the heart. What is it to the Christian Church, as such, that India should belong to England, except as it affords her an opportunity of discharging her high commission from her Lord? All these millions of India are passing away; in a few years not one of them will tread that burning soil; and we are all passing away with them. We must stand with them before the bar of Christ; and how shall we answer it to our Lord then, if, having the precious deposit of His Gospel, we did not do all that in us lay to cause others to partake of its glorious benefits? Oh, for the sake of those who are hurrying into eternity under the fearful oppression of this deadly system, let the Christian Church arise and take advantage of the opportunity now presented to it. This is a time for sacrifice. I have been surprised and grieved to hear from our brethren of the Church Missionary Society, that their funds are not equal to what they might have anticipated from the excited state of the country, particularly considering the heavy losses which they have to deplore. On the other hand, I am glad that the friends of this Society have already advanced 3000*l.* towards the 5000*l.* for which the Directors now appeal; but I trust that these subscriptions are not to be regarded even as specimens of what the liberality of the church

will be prepared to do when it comes seriously to reflect upon the responsibilities which now rest upon it. The time is come for sacrifices. Then let us make sacrifices, and let us take care to act in accordance with the spirit of those noble words we so frequently sing—

“ Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.”

The Rev. JOHN KENNEDY said: My Lord, I will not attempt, at this late hour, to address the meeting at any length upon the resolution which I have the honour to second. Let me first observe that the 5000*l.* just named will be required for the mere outfit and conveyance of twenty new Missionaries to India: to sustain them permanently in their field of labour will require 6000*l.* a-year in addition. I trust that the constituency of the Society will quite understand this matter. The purport of the resolution which has been proposed is, that the faith and confidence of the Directors is in the Redeemer himself. Looking above governments, looking above all earthly agencies, the Directors of this Society feel that there is no one on whom they can place their trust for the gold and silver, for qualified agents, and for final success, but Christ himself. And if the world taunt us with our confidence in reference to the ultimate conversion of India, and ask us whether we expect that the Hindoo will forsake his long-cherished customs and his 330 millions of gods, and arise out of the slough of his manifold pollutions, we are prepared simply to answer, It is written, “ As I live, saith the Lord, the whole earth shall be filled with my glory.” Such is the confidence with which the Missionaries of this Society, and of other societies, have gone forth to their various fields of labour; such is the confidence which has sustained them in those fields of labour. And that confidence has not been misplaced. By faith our South Sea Missionaries toiled and prayed for fourteen years before they saw a single instance of conversion: and now some forty islands of Polynesia have cast away their idols to the moles and to the bats. By faith Williams built his “ Messenger of Peace,” and penetrated into untried seas, and discovered unknown islands of the main, and taught the people of those islands the Gospel of the grace of God; by faith he at last encountered the club of the savage, and by this mysterious means entered into glory. By faith Vanderkemp forsook the walks of civilised life, and the society of men of genius and learning, and sought a home among the natives of Caffreland, that he might tell them of the glorious truths of God. By faith Morrison

immured and hid himself in an almost prison life in Canton, that he might learn the Chinese language and translate into its mystic forms that book which tells men of “ the wonderful works of God.” Time would fail me were I to attempt to tell you of our many brethren and friends who have left their English homes, and have lived and died on the spiritual battle-fields of India, and who have gathered around the standard of the Cross not a few regenerate and loyal subjects of the Redeemer—the first-fruits of India unto Christ. And now let the British churches arise in the might of faith to take possession of India for Christ; and, ere many generations have passed away, Brahma, and Budh, and Mohammed shall have fallen from their usurped thrones like Dagon of old, and India have become the Christendom of the East.

The resolution was then put and carried.

JOHN FINCH, Esq., said: I rise to move a vote of thanks to our noble Chairman. We have often before had reason, as a society, to thank his Lordship for his assistance; and we are now indebted to him for an additional act of kindness in his presiding over the meeting this day. May his life be long spared, and may he be enabled long to continue his efforts for the promotion of the welfare of men, and the glory of God!

JOSEPH EAST, Esq., said: I feel great pleasure in seconding the resolution. His Lordship's conduct in relation to this Society, as well as others, may well have created in our minds deep feelings of gratitude and love to him, and I am sure, therefore, that this resolution of thanks will not be regarded as a mere matter of form.

The Rev. Dr. TIDMAN: Allow me to add, my friends, my acknowledgment of the very kind manner in which Lord Shaftesbury always meets our applications to him for his assistance. We are doubly indebted to him to-day, inasmuch as he appears before us as an invalid. Indeed, until the meeting was close at hand, I rather anticipated an excuse for his not being present, rather than his actual presence as our chairman, on account of the state of his health; and, therefore, we have special cause to be thankful to him.

The motion having been carried by acclamation,

The CHAIRMAN said: Ladies and gentlemen, the claims of the London Missionary Society upon every one who has the least regard for the best interests of mankind, and for the advancement of the honour and glory of God, are so powerful, that when I was asked to preside, I really did not feel that I should be at liberty, supposing that God gave me time and strength, to abstain from occupying the position that I have done; and I receive with additional gratitude the vote of

thanks which you have been pleased to pass, because, in point of fact, I came here to discharge a solemn duty, as well as to engage in a very agreeable service. I wish, before this meeting is concluded, to give a word of caution to all present as to the use which they may make of particular terms in speaking of the diffusion of Christianity in India. Now observe, my friends, that there are hundreds and thousands of persons who are watching every word we utter, perhaps for the purpose of misconstruing our expressions and drawing inferences from them, which, if they are not logically correct, serve a parliamentary, and I may add, a social purpose, inasmuch as they tend to throw discredit on our opinions and on our projected course of action. I consider it a very great misfortune that the term "neutrality" should have been used, as it has been, in relation to this subject. Persons have said that the Government should be called upon to depart from its system of neutrality. Now, I know, and you know, perfectly well what is intended; but our opponents have taken up the word "neutrality," and said, "If the Government is to depart from its neutrality, it must, of course, enter upon the reverse of that, namely, a course of action, and that course of action cannot be otherwise than aggressive as regards the natives of India." That has never been our intention at any time. Avoid, then, I say, the use of the word "neutrality." If I am asked, "What shall we call upon the Government to do?" I reply, "Call upon the Government to do nothing at all." Let your prayer to the Government be, "Do nothing at all; keep out of the mess; your strength

is in standing still." Say to the Government, my friends, "We want you to do nothing; we want you not to interfere with the arrangement of the estates connected with those vile temples; we want you not to interfere with the collection of religious offerings at the confluence of the Jumna with the Ganges, and at other places; we want you not to interfere so as to appear to give your sanction, by means of your officers, to the rites of heathenism; in short, we want you not to do anything which will throw impediments in the way of Christianity. Let the Hindoo and Mohammedan priests endeavour to prevent natives from becoming Christian converts if they please; only let there be a fair field, fair competition, for all, and we feel assured that, in that case, Christianity will carry it out and out, without the slightest countenance, or support, or assistance, from the Government." And then, when we come to that great question of caste, which has been so ably, so powerfully, and so unanswerably treated by Sir John Lawrence — again we ask the Government to do nothing whatever; to ignore caste altogether, and to act as if it did not exist. Let them say to the natives, "You may observe the customs of caste, you may attach the utmost sanctity to caste, but you must keep the thing to yourselves; we cannot recognise caste; we do not wish to interfere with your caste, but if you choose to come and serve us, you must serve us on our own conditions." Avoid, then, my friends, the use of the phrase, "What is the Government to do?" Maintain wherever you go that the Government should do nothing.

The meeting then separated.

CONTRIBUTIONS IN AID OF THE FUND FOR THE ABOVE PURPOSE.

	£	s.	d.
E. C.	500	0	0
W. C. Wells, Esq.	200	0	0
P. Carstairs, Esq.	100	0	0
F. W. Cobb, Esq.	100	0	0
J. Crane, Esq.	100	0	0
C. Curling, Esq.	100	0	0
J. East, Esq.	100	0	0
Joshua Field, Esq.	100	0	0
G. Hadfield, Esq., M.P.	100	0	0
Mrs. Kingsbury	100	0	0
J. Morley, Esq.	100	0	0
S. Morley, Esq.	100	0	0
C. E. Mudie, Esq.	100	0	0
Isaac Perry, Esq.	100	0	0
H. Rutt, Esq.	100	0	0
W. Sharp, Esq.	100	0	0
Eusebius Smith, Esq.	100	0	0
E. Baxter, Esq.	50	0	0
G. Brooks, Esq.	50	0	0
J. Broomhall, Esq.	50	0	0

	£	s.	d.
Potto Brown, Esq.	50	0	0
Sir E. N. Buxton, Bart., M.P.	50	0	0
T. M. Coombs, Esq.	50	0	0
Sir C. E. Eardley, Bart.	50	0	0
G. Hitchcock, Esq.	50	0	0
W. M. Newton, Esq.	50	0	0
Miss Rutt	50	0	0
W. D. Wills, Esq.	50	0	0
H. O. Wills, Esq.	50	0	0
R. M. Allan, Esq.	31	10	0
E. C.	25	0	0
T. Coote, Esq.	25	0	0
W. French, Esq.	20	0	0
Rev. H. Townley	20	0	0
Hugh Watt, Esq.	20	0	0
Dr. Conquest	10	10	0
T. E. Parson, Esq.	10	10	0
W. H. Warton, Esq.	10	10	0
W. Bullock, Esq.	10	0	0

	£	s.	d.		£	s.	d.
Miss C. Burton, per Earl of Shaftesbury	10	0	0	H. Allon and Friends, including an Annual Subscription of £5	240	0	0
Dowager Countess of Ducie, per Hon. A. Kinnaird	10	0	0	Collection at Exeter Hall	40	14	9
Rev. J. Hayden	10	0	0	Donations under £10	16	0	0
Rev. E. Prout	10	0	0	Increased Annual Subscriptions	35	0	0
Earl of Shaftesbury	10	0	0				
Rev. Dr. Tidman	10	0	0		3374	14	9
Union Chapel, Islington, Rev.							

ORDINATIONS.

Mr. William Moody Blake was ordained to the work of a Christian Missionary in India, the land of his birth, at the Congregational Chapel, Darwen, Lancashire, on Tuesday, 26th January. The Rev. Francis Skinner, of Blackburn, read the Scriptures and prayed; the Rev. J. W. Yule, late Missionary in Calcutta, described the field of labour; the Rev. R. P. Clarke, the minister of the chapel, put the usual questions; the Rev. A. Fraser, of Blackburn, offered the ordination prayer; and the Rev. J. Jukes, minister of Bunyan Chapel, Bedford, delivered the charge, which was founded on 1 Cor. xv. 58. The Revs. Messrs. Cameron, Scullard, Berry and Matthews, also took part in the service.

Mr. William Jones, late student at Bedford, was ordained to the work of a Christian Missionary in India, at the Congregational Chapel, Sirhowy, Monmouthshire, on Wednesday, 10th February. On the evening of the 9th, sermons were delivered by the Revs. John Davies, of Aberaman, and H. Oliver, B.A., of Pontypridd. On the following day, the morning service commenced with reading the Scriptures and prayer; after which the Rev. G. Gogerly described the field of labour; the Rev. N. Stephens, of Sirhowy, asked the usual questions, and offered the ordination prayer, and the Rev. T. Rees, of Beaufort, delivered the charge, founded on Jer. i. 4—10. In the afternoon and evening of the same day, services were conducted by the Revs. Messrs. Davies, of Rhumney, Jenkyns, of Beynbawr, Stephens, of Glantaf, Hughes and Roberts, of Dowlais. Collections were made at the close of each service, in aid of the Missionary cause.

FREE PASSAGES FOR MISSIONARIES.

ON several occasions the Society has been saved the great expense ordinarily incurred in forwarding Missionaries to their destinations abroad, by the Christian liberality of ship-owners in granting them free passages. As two such instances have recently occurred, the Directors deem it a suitable opportunity to acknowledge, through the present medium, their grateful sense of the obligation, with the expression of their hope that other ship-owners, interested in the cause of Missions, may be induced to render the like valuable service.

At a meeting of the Directors of the London Missionary Society, held on Monday the 8th of February, 1858, it was unanimously resolved,

That the very cordial thanks of the Directors be presented to Messrs. G. Smith and Sons, Glasgow, the owners, and captain Stobo, the

commander of the "City of Pekin," for their kindness in granting a free passage to Calcutta, for the Rev. W. M. Blake, Missionary of the Society.

Also,

That the very cordial thanks of the Directors be conveyed to J. K. Welch, Esq., for his kindness in granting to Mr. Trenton a free passage to Demerara, in his ship "Chinsura."

ARRIVALS IN ENGLAND.

Mrs. Kennedy and family, from Benares, India, January 20th.

Dr. Lockhart, from Shanghae, China, January 29th.

TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies, in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House, on or before Wednesday the 31st instant, the day appointed for closing the Accounts. The Lists of Contributions should be forwarded on or before that day, in order that they may be inserted in the Society's Annual Report for 1858.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions to the REV. EBENEZER PROUT, so that they may be received on or before Wednesday, the 31st instant; together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged* for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

ANNIVERSARY SERVICES IN MAY, 1858.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, MAY 10th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. R. W. DALE, M.A., of Birmingham.

To commence at Seven o'clock.

TUESDAY EVENING, MAY 11th.

WELSH CHAPEL, FETTER LANE.

SERMON in the Welsh Language, by the Rev. THOMAS JONES, of Moriston, Glamorganshire.

WEDNESDAY, MAY 12th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. ENOCH MELLOR, M.A., of Halifax.

SERMON by the Rev. W. M. PUNSHON, of Leeds.

MORNING.—ANNUAL MEETING—EXETER HALL.

CHAIRMAN.—FRANK CROSSLEY, Esq., M.P.

CHAIRMAN.—REV. JAMES PARSONS, of York.

The LORD'S SUPPER will be administered at the usual Places of Worship in
and around London.

LORD'S DAY, MAY 16th.

SERMONS will be preached on behalf of the Society, at various places of
Worship in London and its Vicinity.

NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS' FUND.

LONDON AND ITS VICINITY.			Park Chapel, Camden Tn.			Bath: Q., per Rev. J. Owen		
Abney Chapel	16	3	Pembury Grove Chapel	9	5	Beaminster	0	10
Barbican Chapel	5	2	Plaistow	1	16	Beebles	2	17
Blackheath	22	16	Poultry Chapel	31	0	Bedford: Bunyan Meeting	5	0
Camberwell Green	13	5	Putney	1	14	Bideford	1	16
Clapton	25	0	Robert Street	2	19	Birmingham: Carr's Lane	15	0
Craven Chapel	12	0	Southgate	0	14	Bishop's Stortford	4	0
J. E. Dunt, Esq.	2	0	Southwark	2	0	Blackburn: Chapel Street	2	13
Craven Hill Chapel	4	1	Stepney	6	0	St. James's	3	10
Croydon	7	4	Surrey Chapel	8	0	Park Road	1	11
Ebenezer Chapel, Shadwell	1	10	Sutherland Chapel	3	3	Blakeney	2	5
Eccleston Chapel	9	0	Trinity Chapel, Edgeware			Blanford	3	3
Edmonton and Tottenham	5	0	Road	10	0	Bolton	1	7
Eltham	1	10	Trinity Chapel, Poplar	11	8	Bolton: Duke's Alley	3	2
Enfield	10	0	Union Chapel, Brixton			Bowdon	6	0
Falcon Square	8	0	Hill	5	3	Bradford (Wilts)	1	12
Finchley	2	5	Walthamstow	10	0	Bradford: Greenfield Chapel	1	0
Forest Gate	3	0	Wandsworth	3	2	Horton Lane	8	0
Greenwich: Maize Hill	8	10	Weigh House	14	15	Saltaire Church	0	15
Tabernacle	5	0	Whitefield Chapel	2	13	Braunton	1	0
Hammersmith	1	10	Woolwich: Ebenezer Chapel	5	0	Brigwater	3	5
Hanover Chapel, Peckham	8	0	York Road	6	0	Brigg	1	10
Harley Street, Bow	2	0	York Street, Walworth	6	10	Brighton	2	7
Haverstock Hill	7	0				Brighton: London Road	3	16
Hendon	3	17				Queen Square	5	0
Highgate, including £1 from Mr. Thomas, Hol- loway	4	2	COUNTRY AND ABROAD.	1	1	Brigstock	0	10
Horbury Chapel	5	14	Abingdon	1	0	Brill	0	7
Horsey: Park Chapel	3	0	Abbot's Roothing	0	15	Bristol: Arley Chapel	5	4
Kensington	11	0	Accrington	1	0	Brunswick Ditto	4	10
Kensington	11	0	Aldersford	1	0	Castle Green Do.	7	5
Kingsland	10	0	Aleshford (2 years)	2	14	Durham Down	1	0
Lewisham Road	8	0	Attenciffe	0	0	Highbury Chapel	27	7
Lewisham: Union Chapel	5	10	Atherstone: New Chapel	1	7	Newfoundland		
Marlborough Chapel	4	8	Auckland, New Zealand	6	10	Street Ditto	3	5
Middleton Road	8	12	Banbury	3	0	Wycliffe Chapel	1	0
Mill End: Iron Chapel	1	15	Bangalore: Major Brockman	5	0	Bromsgrove	1	13
New Broad Street	3	10	Barnsley	4	4	Brownhills	0	14
New College Chapel	5	17	Barnstable	2	6	Brunton	2	10
New Tabernacle	6	1	Barrington	0	10	Buckingham	1	0
Old Gravel Pit	15	0	Basingstoke: London Rd.	2	0	Bury: Bethel Chapel	0	13
Paddington Chapel	20	0	Oat Street	1	0	Park Ditto	1	10
			Bassingbourn	1	14	Bury St. Edmunds:		
			Bath: Argyle Chapel	13	2	Whiting Street	2	0
			Percy Chapel	9	0			

Cambridge	2 15 0	Jamaica: Ridgmount and		Rotherham	3 11 8
Cape Town	4 14 1	Dayton	3 0 0	Ryde	3 0 0
Cardiff	1 1 1	Kendal: J. W. W.	2 0 0	St. Helen's	2 0 0
Castle Hedingham	3 17 0	Kingston	5 4 0	Sale	2 0 0
Chelmsford: Baddow		Kingwood, including 10s.		Salisbury: Scot's Lane	4 0 0
Road	1 3 0	from J. Griffiths, Esq.,		Sandwich	2 0 0
London Road	9 4 6	and 5s. from W. A. Long,		Sawston	1 8 0
Cheltenham: Highbury		Esq.	1 12 0	Scarborough: Bar Church	8 6 4
Chapel	8 0 0	Knarborough	0 10 0	Shaftesbury	1 0 0
Cheshunt: Crossbrook		Lancaster	5 0 6	Shanklin	0 12 6
Street	2 0 0	Launceston	1 7 3	Sheffield: Lea Croft	2 7 2
Chester: Queen Street	10 0 0	Lavenham	1 0 0	Nether Chapel	6 0 0
Chichester	2 0 0	Leamington: Holly Walk	1 15 6	Queen Street	5 0 0
Chorley: St. George's St.	1 6 11	Leicester: Bond Street	5 0 0	Loxley	0 12 8
Churchtown	4 14 0	Gallowtree Gate	6 10 0	Wicker	5 0 0
Clare	1 0 0	London Road	3 6 4	Shrewsbury: Castle Gate	2 0 0
Cleckheaton	1 1 0	Leigh Sinton	0 9 6	Swan Hill	4 2 0
Clitheroe	1 0 0	Lenham	0 15 0	Skipiton	1 2 0
Colchester: Lion Walk	7 10 0	Lewes: Tabernacle	2 16 0	Soham	1 4 4
Cottingham	6 3 0	Lincoln	3 10 0	Southampton: Above Bar	6 0 0
Coventry: West Orchard	5 0 0	Liverpool: Crescent		South Molton	2 1 3
Dalkeith	2 2 0	Chapel	19 6 2	Southport	10 0 0
Darlington	1 5 0	Great George St.	15 0 0	Southwold	1 1 0
Debenham	1 1 0	Ludlow	1 0 0	Sowerby Bridge	1 0 0
Deddington	1 3 0	Lynn Regis	3 3 0	Stafford	1 12 4
Derby: London Road	3 10 0	Macclesfield: Roe Street	2 10 0	Stairdrop	0 13 0
Victoria Street	3 17 0	Maidenhead	6 11 1	Staines	1 18 0
Devizes	3 0 0	Malpas	1 1 6	Stamford	1 10 0
Devonport: Princes Street	4 0 0	Manchester: Grosvenor		Stand	0 12 0
Dewsbury	3 16 0	Chapel	16 16 0	Stansfield	1 2 6
Dorchester	1 8 8	Hope Chapel	5 0 0	Stockport: Hanover Chap.	6 6 4
Dorking	4 10 0	Richmond Do.	5 0 0	Stockton-on-Tees	1 0 0
Douglas: Athol Street	2 1 5	Rusholme Rd.	12 6 5	Stroud: Bedford Street	3 3 0
Driffield	1 14 0	New Windsor	2 0 0	Stubbin	0 17 0
Dudley	7 9 0	Mansfield	3 0 0	Sudbury: Old Meeting	2 17 3
Dundee: Panmure Street	8 5 0	Marden	1 12 4	Sunderland: Bethel Chap.	3 13 1
Durham	3 4 0	Margate: Cecil Street	2 6 0	Ebenezer Chapel	5 1 8
Ealing	2 0 0	Zion Chapel	2 12 2	Surbiton	2 4 0
East Cowes	2 0 0	Market Harborough	5 6 7	Tavistock	2 10 0
East Dereham	1 0 0	Market Weighton	1 0 0	Taunton: North Street	12 0 0
Edgbaston	5 12 7	Mere	12 2 0	Paul's Meeting	5 12 0
Edinburgh: Argyle Sq.	11 6 0	Middlesborough	1 0 0	Teignmouth	2 0 0
Egham Hill	3 16 4	Middleton, Lanc.	1 10 0	Thatcham	1 0 0
Elswick	1 0 0	Monmouth	2 10 0	Thaxted	2 5 6
Emsworth	0 12 0	Montrrose	2 17 6	Thirsk	1 6 0
Epping	1 15 4	Moreton-in-Marsh	1 7 0	Throop	2 7 4
Fareham	2 3 10	Morley: Rchoboth Chapel	1 1 1	Tisbury	1 0 0
Fleetwood	1 13 8	Needham Market	1 8 0	Totton	4 0 0
Fordham	0 10 6	Newark	2 0 0	Trowbridge: Tabernacle	4 3 0
Frome: Rook Lane	1 0 0	Newbury	4 16 1	Truro	2 0 0
Zion Chapel	3 10 0	Newcastle-under-Lyne	2 0 0	Tunbridge Wells: H. F.	
Gainsborough	0 17 0	Newport (Essex)	2 0 0	Stroud, Esq.	1 0 0
Glasgow: Elgin Place	8 0 0	Newport (I. W.): St.		Turvey	0 17 0
Glossop: Mrs. Slack	2 10 0	James's Street	2 10 0	Uppminster	2 10 0
Gomersal	1 16 0	Newport (Mon.): Dock		Uppingham	2 0 0
Goole	0 17 1	Street	1 7 0	Uttoxeter	2 5 0
Grantham	2 10 0	Newport Pagnel	3 17 6	Uxbridge: Providence	
Gravesend	5 5 0	Northampton: United		Chapel	5 15 0
Great Berkhamstead	1 13 0	Communism	6 16 1	Wakefield: Zion Chapel	4 0 0
Great Everswood	1 9 2	Northfleet	1 12 10	Wallingford	3 14 6
Great Harwood	0 11 6	North Shields	4 11 0	Wareham	2 10 0
Greenock: George Square	2 2 6	Northwich	2 16 6	Warminster	3 11 6
Ditto, Children		Norwich: Prince's Street		Weldon	1 13 0
and Box	0 18 4	Tabernacle	0 10 0	Welford	1 12 6
Greenhithe	2 2 0	Nottingham: Friar Lane		Wellingborough: Cheese	
Guernsey: Eldad Chapel	2 11 1	Oakhill	1 9 9	Lane	1 14 5
Guildford	1 15 11	Old	1 2 0	Wells, Norfolk	0 13 6
Halesworth	2 5 0	Ongar	1 0 0	West Bromwich: Mayer's	
Halifax: Harrison Road	3 0 0	Oundle	2 0 0	Green	11 5 0
Sion Chapel	5 10 0	Oswestry	2 0 0	Whitehaven	4 4 0
Square Road	3 0 0	Paris: English Indepen-		Whitstable	2 0 0
Halstead: Old Chapel	4 10 3	dent Church	3 0 0	Wilmslow	2 13 3
Tabernacle	1 13 0	Pateley Bridge	0 14 9	Wilton	1 0 0
Harwich	1 1 0	Penrith	1 8 8	Wincanton	0 13 10
Haslingden	1 5 0	Penryn	1 3 6	Windsor	4 0 0
Hatherlow	1 9 4	Petersfield	2 1 6	Wirksworth	0 15 0
High Wycombe: Crendon		Plymouth: Norley Chapel	5 16 1	Wisbeach	2 12 0
Lane	1 15 0	Pocklington	1 2 0	Witham	1 0 0
Trinity Chapel	2 0 0	Point in View	1 7 0	Woodburn	0 12 3
Hitchin	2 10 7	Poole	2 2 0	Woodbridge: Quay Meet-	
Hoddesdon	2 12 8	Portsmouth: Highbury		ing	2 0 0
Hopton	2 10 0	Chapel	5 10 6	Woodham Ferris	1 14 6
Huddersfield: Ramsden		Potton	0 7 6	Worcester	6 1 9
Street	5 0 0	Poyle	2 0 0	Workington	1 1 0
Hull: Albion Chapel	8 0 0	Reading: Broad Street	4 0 0	Workop	1 11 6
Fish Street, Ditto	6 1 0	Castle Street	10 0 0	Wotton-under-Edge: Tabernacle	5 10 7
Salem Ditto	1 11 0	Redditch	1 1 6	Wrexham: Chester Street	1 10 0
Huntly	1 10 0	Reigate	3 0 0	Yarmouth	5 0 0
Ikeston	1 5 0	Riofroad: W. C. Gelli-		Youghal, per Mr. J. Ashe	0 12 0
Ipswich: Nicholas Street	4 0 0	brand, Esq.	7 0 0		
Tacket Street	4 10 0	Romsey	3 18 4		
Isle of Portland	1 12 0	Ross	1 11 0		

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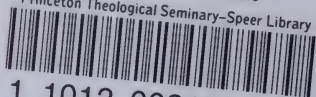
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